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ent appearance is due to its having been written, naturally enough, after the quire was finished. If the writing of the quire was slowly and irregularly done or the quire lay about unprotected for a time before being finished or at least entitled and put into the gap in W it was made to fill, the rubbing and defacing of the first recto would be explained. The title shows the same strong offprint as the last line of the last verso, immediately after which it was probably written. The relative lateness of this intrusive quire, so strongly suggested by its hand and position, is further confirmed by the large capitals that occasionally appear in its margin and once even in the text (John 5:1); and the evidence of the rulings, which are too wide for the column of writing by 1, 2, or even 3 cm., points in the same direction. There are no running titles in the manuscript.

The Freer Gospels, by reason of its age, importantly reinforces ancient testimony for the various types of text it reflects. In its Syrian parts it stands with Alexandrinus as a second and hardly inferior Greek witness. In its neutral parts, while less pure than B, it has sustained probably no more adulteration than N, with which it shows certain external affinities; and in antiquity it ranks next after these codices among uncial witnesses. In its Western portion it is certainly no less free than D, and with its greater probable age it promises to play an important part in further studies of the Western text.

EDGAR J. GOODSPEED

UNIVERSITY OF CHICAGO

WILL INDIA BECOME CHRISTIAN?

Seize upon truth where'er it is found,
Among your friends, among your foes
On Christian or on heathen ground,
The flower's divine where'er it grows,
Neglect the prickles and assume the rose.²

There are many reasons why India is peculiarly interesting to everybody. It is a historic land. It boasts of the oldest philosophy, outranking Greece and Germany. It is a land rich in varied mythology,

¹ This article is published for the purpose of giving to the readers of the *American Journal of Theology* an example of the conception of Christianity, as compared with their own religion, which is held by many non-Christians in non-Christian lands. The editors conceive its value to lie, not in the correctness of the author's views, but in the information which it gives as to the impression which Christianity has made on the minds of many in Eastern lands. From this point of view we believe it deserves consideration.—EDITORS.

² Sir Isaac Watts, as quoted by Mr. W. H. Boyer, Canton, Illinois.

having the best poets, writers, and philosophers—a land having an “Emerson” at every five miles. It has a race embracing everybody like brothers and sisters, and it has given birth to three of the greatest religions of the world—a race worshiping one God and whose religion, Hinduism, has created a new epoch in the history of the world’s religions. It has captivated the hearts of Paul Deussen, Victor Cousin, Huxley, Sir M. Monier Williams, Max Mueller, and others who have tried to bring before the Western eyes the correct interpretation of Hinduism.

Despite all these things, it is frequently assumed by speakers and writers of the present day that the Hindus are “idolatrous,” that the Hindu religion teaches “pantheism,” that the Hindus are “heathen,” that “India will become a Christian country,” etc. All such statements can be refuted by one who has made a careful and intelligent study of the religious situation both of “heathen” and Christian lands.

First, let us see if Hinduism teaches idolatry. Many of you have heard from the Christian missionaries that the Hindus worship “10,000 gods and goddesses,” that the Hindus use external symbols in offering prayer. About eighteen years ago the late Swami Vivekananda said at the World’s Parliament of Religions at Chicago: “If you ask the very Hindu, who is praying before the so-called idol, if he believes in many gods, his answer will be, ‘There is but one God.’” Every Hindu knows this, however ignorant or superstitious he may appear. He may not be able to explain to you why he feels the need of a symbol before which to pray. These external symbols help to keep undeveloped minds fixed on the Being to whom he prays. The idolatry of India is in no way worse than the idolatry of Christendom. You have temples which you call cathedrals, you have images in churches which are very huge and hideous to our eyes. Why are there so many statues in Catholic churches? Why do you bow down to the statue of the Virgin Mary? Why does a Roman Catholic priest change his vestments three or four times at the time of divine service? Why does he sprinkle holy water on the candle-bearers? Why does he teach “drill” by asking his congregation to stand up and kneel down during the time of service? Why does he count beads? Why do so many images come before the minds of Protestants when they pray? Why do you Christians kneel down before Christ’s statue or picture? Why are there so many crosses hanging on the jackets of the women? Why do so many of you kiss the cross? Why do the people think church to be the best place to eat bread and wine? When a missionary attempts to persuade an ignorant Hindu to accept this sort of Christianity, he answers: “Why

should I give up my religion and accept your bigoted christolatry? Is your worship in any way better than mine?" All such idol-worshipings, both by the Hindus and Christians, are short cuts of undeveloped minds to grasp the highest spiritual truth. In the broader sense of the term, both such Hindus and Christians may be called idolatrous.

Hinduism in its deeper meaning does not teach idolatry. Those who have read either the Vedas, Upanishads, or Gita have come to know that these religious books are in no way inferior to the world's best scriptures. All these books contain "the accumulated treasury of spiritual laws discovered by different persons in different times." The discoverers have formulated rules in worshipping one Almighty Supreme Brahma. We have learned from these books to pray with the greatest concentration of mind. Our prayer is divided into three parts, first meditation, second destruction of self or loss of self, third communion with the Unseen or God. Many of you remember that Christ said: "I and my father are the same." None but a typical Oriental can give its true interpretation. Christ used to meditate; when he was absorbed in thought, he lost himself, and felt God immediately within him; then communication was going on between him and the all-pervading God. Then he said: "I and my father are the same." If you were to go to India you would find many people meditating hour after hour, and feeling God at the same time; this method of praying has become now the spiritual instinct of the Orient.

How does your prayer strike us? You do not meditate so long. You do not concentrate. You finish your prayer within five or ten minutes, no matter whether you are in a church or at your home. You learn the Lord's Prayer and repeat it like a parrot at an unusual time. In one of her lectures a missionary returned from India said: "Not one of every fifteen of the 'Christians' of this country prays earnestly to the Lord and has faith in him and in his prayers."¹ Christ said: "And ye shall know the truth, and the truth shall make you free." There is no Savior in the world except the truth. Where will that truth be found? It will be found in the depth of our own hearts. Let us seek within; let us pray without ceasing, and we will get Him. He reigneth in us.

Second, let us see if our religion teaches pantheism. Before proceeding farther the writer wishes to depict the Hindu conception of God. Our God has no form, no shape. He is infinite in his power, glory, and manifestation. He is all-pervading, Almighty God. He can reveal himself at any time and at any place. He was in the past age, he is in the

¹ *Evening Mercury*, Guelph, Ontario, June 28, 1909.

present age, and he will be in the future age. He can be worshiped not only as the Divine Mother but also as a friend, as a child, as a husband. In this way we bring him closer and closer, and make him the closest and dearest to our hearts. He exists in the greatest depth of the ocean as well as in the innermost heart of mankind. He is in me and in you. He is in all knowledge and religion. Perhaps many of you may say: "Is not this pantheism?" We answer: "No, not in any real sense of the word." The Divine Spirit permeates every pore of matter and of humanity and yet is absolutely different from both. There is no death of sparrow or lamb without notice of God.

There is no flight of birds to the evening home that is not directed by the unerring hand of Divine Love. There is no rose in the garden whose bloom and fragrance do not come from the breath of Infinite Beauty. There is no beauty, no wisdom, no faithfulness, no morality and self-sacrifice that is not inspired by Him, the goodness of all the good is a ray of reflection from Him, the greatness of all the great points to His throne on high.¹

If this be pantheism the Hindus are not ashamed of it, because it has been the faith and religious teachings of the most prominent men of the world.

Let us see if we really deserve to be called "heathen." The word "heathen" is generally used by the ministers and missionaries. During the summer of 1910 the writer was attending the Illinois State Methodist Missionary Conference at Havana. There was a very large colored map hanging in the Administration Building in which large parts of India, China, Japan, Africa, and South America were indicated as "heathen lands" with a peculiar color. We have been thus abused and insulted many times by "beef-eating barbarians" who generally confine themselves to their own religion and are not willing to see the good in anything outside of their own Bible. We do not need to defend ourselves against the charge that we are heathen and not civilized. It is sufficient to quote some of your countrymen here:

We English-speaking people [says the Fra, January, 1910] are a race of smootheimers, and acknowledge it. But at times it might be well if we would stop and take our spiritual longitude and latitude, and make a record of our surroundings. As a people we much prefer to teach than to study. For a hundred years and more we have sent missionaries to India, China, Japan, and the South Sea Islands. . . . We have assumed that we were right, and the yellow, brown, and black brothers dead wrong. . . .

¹ P. C. Mozoomdar, *The Oriental Christ*.

Had we sent men to India, Japan, and China to learn, and then come back and report all the possible good that they found, we would today be infinitely better off than we are. But the arrogance and cock-sureness of our attitude has in degree closed the gates of good will against us. . . .

The very word "missionary" is an insult wherever the missionary goes, since it is an assumption of superiority which the man is seldom able to make good. Let us all go to school. Big men are learners to the last.

One of your missionaries, Rev. J. P. Jones, writes in the *Biblical World* (October, 1910, p. 237) from Madura, India:

No people on earth have engaged more, and for a longer time, in religious speculation, or have thought out more patiently and devoutly the relations between God and man than have the people of India; and no one is worthy to be a teacher of those people in divine things who is not familiar with the thoughts of God as they have been revealed in past ages to the sages of that land. . . . It is necessary to know that India has produced some of the highest religious speculations, the profoundest philosophies, and the most remarkable systems of ontology that the world has known. These have been the thought-pabulum and the spiritual nourishment of this great people for millenniums. One should not deal harshly or unsympathetically with these spiritual aspirations and yearnings of that people.

In his book on *The Spirit of the Orient* Professor G. W. Knox (p. 24) says:

But India, China, and Japan were civilized empires when our fathers were barbarians. They have produced all the elements of civilization, highly developed religions and ethical teachings, complex systems of laws, refined philosophies, magnificent architecture and art and literature. Long, long ago they reached the stage our ancestors slowly and laboriously attained millenniums after, in part through the aid of the ancient civilization of the East. . . .

Mr. M. E. Stone, the General Manager of the Associated Press, writes in the *National Geographic Magazine* (December, 1910):

One cannot have forgotten that the Psalms, the Gospels, and the Koran are all of Arabian origin. The inhabitants of Central Arabia have today the oldest liberal government—practically a republic—on earth. And if you go farther afield, to India, and China, and Japan, you shall find a civilization older than history and marvelous in its character. One cannot read that great library of Eastern Sacred writings, edited by Dr. Max Mueller, without being tremendously impressed. . . .

Dr. Max Mueller in his book *What India Can Teach Us* says:

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in

some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India. . . .

The above are all well-chosen quotations and the men who are quoted can be taken as authorities. There is no exaggeration in their statements.

Will India, then, become a Christian country? There are two principal classes of missionaries, the Roman Catholics and Protestants, in India. Both find the greatest difficulty in converting the high-caste and educated Hindus. The two classes are very hostile to one another. The relation between them in India is somewhat like that between a man and a tiger. The two preach entirely different doctrines. And on hearing we wonder that the religion of Christ which comes from heaven above has so many divisions, dogmas, and doctrines. "There must be something wrong in the whole story of the Bible. Let me stay in my own Hindu religion." These missionaries teach us to believe in special creation within six days as described in Genesis. We, like distinguished biologists and scientists, maintain the theory of gradual evolution. We "were Spinozites more than two thousand years before the existence of Spinoza; and Darwinians many centuries before Darwin; and evolutionists many centuries before the doctrine of evolution had been adopted by the scientists."¹

We cannot believe that a newly born baby is a progeny of deadly sin. We cannot believe that Eve came out of a rib of Adam or that the ass of the prophet Balaam spoke in human language, or that the sun stood still at the command of Joshua. We do not understand how the Virgin Mary gave birth to Christ. Can any science prove it? We do not understand how the doctrines of "eternal punishment" and "remission of sins" agree. Such religious theories as the Fall of Man and his Redemption will hardly meet with general acceptance, but we should think that Christianity could proceed without them. The learned

¹ M. Monier Williams, *Brahmanism and Hinduism*.

Hindus read the Bible as well as other religious books of the twin worlds with great care, and do not find anything new to be taken from the Bible. How can a Christian venture to advise the burning of our logical Scriptures and placing faith in his Bible which contains strange, illogical, and irrational statements?

What do we find the religious belief of the American students? We have found that many of them agree with our religious teachings, many of them have the same intellectual difficulty in believing the statements of the Bible. The American college girls¹ say that, "in reality, the shouting of halleluiahs and hosannas to God in the Highest is idolatrous: it is the modern school of Demetrius chorusing, 'Great is Diana of the Ephesians.'" At the University of Chicago it is held that "our sublime theological egotism must be supplanted by a profounder and more inspired faith in humanity. . . ."

College girls accept the teaching that to believe the Bible to be the literal and inspired word of a Deity is to convict the Infinite of ignorance of classic languages, to make him out an uninformed historian and a stranger to scientific truth. They are taught, and they believe, and in turn they teach, that Christianity, as set forth by the orthodox, is a record of colossal and even criminal blundering, for if only a chosen few reach a heaven of happiness, while the untold majority are doomed to an eternity of torment, the creation of the race was more than waste and a stupendous folly. . . .

Once a Christian minister said to me: "Why can't you make Christianity your personal religion?" I answered: "Brother, ours is the universal religion—a religion that embraces everybody, a religion that is free from superstition and bigotry—a religion for the intellectual people, and I have intellectual difficulty in taking Christianity as my personal religion." A Christian lady once said to me: "Did you ever think that Christ is the only Savior of your soul?" After a long discussion she said further: "If you become a Christian we can help you with money, as you say you won't get help from your folks, should you become converted." When I said further that if I became a Christian I would have trouble in getting a Hindu girl for my wife, she said that she could get a girl for me from her home town. Now, just think of her ignorance. There are several such missionaries who entice others and try to convert to Christianity. Oh, how mean is such occupation!

Then there is another side of Christianity—we mean the everyday life of Christians in India and Christendom. Before the Europeans

¹ H. Bolce, *Contemporary Salvation*, pp. 102-4.

came there was very little drinking in India. Now the country is becoming full of drunkards and smokers. There are thousands and thousands of English men and women who cannot pass a single day without a glass of beer or whiskey. Even on steamers going back and forth from Calcutta to London we have noticed them drink. Bishop Hurst quotes the Archdeacon of Bombay as saying: "For every Christian we have made in India, we have made one hundred drunkards." One prominent Swami of New York Vedanta Society writes: "Wherever a Christian missionary has gone a bottle of whiskey or champagne has followed him." Mr. Satsumahyra said in part of his address at the World's Parliament of Religions in 1893 at Chicago: "But there is another side, and that is the goddess of civilization with a bottle of rum in her hand. Oh, that the English had never set foot in India! Oh, that we had never seen a single European face! Oh, that we had never tasted the bitter sweets of your civilization rather than it should make us a nation of drunkards and brutes!"¹

An Englishman has said that English missions are but an attempt to convert Hindus into second-class Englishmen. If by Christian missions we mean an attempt to make Malays and Hindus and Negroes and Indians into second-class Puritans, the less we have of such missions the better.²

Now what did we notice after living in this Christendom? We noticed more than we expected. How often we have seen in the cities of New York and Chicago thousands of men, yes, and women too, walking, walking, walking, all night long, all because of drink. In many cases these too have had good homes and loved ones, but drink has robbed them of all this. In a paper read before the Congregational Club of New York City, Mrs. Josephine Shaw Lowell said: "'The bitter cry of outcast London' which has reached us across the sea, telling of hundreds of thousands in that most Christian of cities living in such filth, misery, ignorance, nameless vice, and unspeakable degradation that all heathendom has not the like of it, shows the condition toward which our own poor folks are daily sinking." On the last Labor Union Day the writer heard one minister make the following statement in the auditorium of the University of Illinois: "Every year 65,000 girls are sent abroad for white slave trade from Chicago." We do not need to speak further about all such evils. Is it not horrible that we should

¹ See *Ecumenical Missionary Conference*, p. 281, 1900.

² *Modern Eloquence*, VII, 9.

receive the gospel from such a Christian race? When we see such degradation of Christian men and women both in and out of this Christendom, we say: "See what a bad fruit their religion bears." Thank God that living among such men and women, struggling with so many trials and temptations, the writer is still a temperate man and hopes to leave behind him an ideal example.

All such quotations and illustrations are sufficient to make clear why an intelligent Hindu cannot give up his powerful, venerable, and strongly organized religion and accept the religion of the Western nations. In his lecture on "East and West," Lord Curzon, the ex-Viceroy of India, said:

I concur, indeed, in the view that the East is unlikely to accept Christianity, for two main reasons. First, the religions of Asia give to it what the pagan mythologies did not give to Europe—namely a definite and intelligible theory of the relations of God to man, which satisfies the spiritual aspirations as well as the day-to-day requirements of the Oriental; and, secondly, the latter sees in the teachings of Christianity hostility to that revived self-consciousness of which I have spoken, and to which he clings as his dearest possession. Even if he had no objection to the dogmatic teaching of Christianity, he would not consent to become a Christian at the cost of ceasing to be an Asiatic. . . .¹

But why shall we not live as typical Orientals or Asiatics instead of Christians? Is not the founder of Christianity an "Oriental"? Is not his native land nearer to India than England and America? Is not his method of living, dressing, praying, fasting, etc., more akin to our nationality than yours? Was not his prominent thought the struggle toward an ideal moral life? Surely, he lived as an ideal man of moral character. Surely, India, every country, will worship him as a "God-man." Surely, India will worship one God in the very same way as he did. Will your missionaries volunteer themselves to preach such a gospel? Then India will gladly receive it, and it will appeal to the deepest ideals of our oriental character.

SATYASARAN SINHA

CALCUTTA, INDIA

¹ *London Times*, January 26, 1911.